

SELFE- SATISFACTION

Occasionally taught the Citizens
in the Lecture

At St. Magnes neere London-bridge.

By FRANCIS TAYLER,

M. of A.

and Pastour of *Clapham.*

LONDON,

Printed by John Norton, for Ro-
bert Bird, and are to be sold at his shop
at the signe of the Bible, in St. Lau-
rence-Lane. 1633.

Occasionally taught the Citizens
in the Lecture
At St. Margaret near London-bridge.

ERRATA.

p. 8. from the duty of piety, from the duties. p. 12. quote
of Apostey, Apostacy. p. 14. couered with a bate, a baite.
p. 31. playes it the midst, in the midst. Nothing cannot
seure, can seure. p. 37. marg. *Shaddac, Shaddai, lo dac,*
el dai. p. 43. marg. *ta per ton. peri tön pragmatön. Is. 1b,*
p. 45. that giues a good, hee giues.

Printed by John W. Norton, for R.
and sold at his shop
in the Strand, at the Sign of the Bible, in 1633.

TO
THE FRUIT-
FULL VINE, AND

pleasant Oliue plants the Lady He-
ster Pye, Wife to the Right Worship-
full, Sir Walter Pye, Atturney of the Court of
Wards, and her Children, Captaine
Crispe, Mr. Samuel Crispe, Mr. Tobias Crispe,
and their wiues, Mrs. Elizabeth Char-
nocke, and her Husband:



Tis a most firme demonstration of Gods excellency that although all creatures depend on him, yet is there such a Sea of goodnesse in God, that is neuer dried up. No one creature, nor the greatest is able to uphold it selfe. God is euery way sufficient of himselfe and could giue himselfe full satisfaction, if their neuer had beene a world. The happiest of the creatures is hee that comes neereſt to God. He that can subsist (if he be put to it) without any creatures helpe, and depends soly on the Creator. This excellent condition can none attaine unto, but he that hath, and knowes he hath a ſpeciall interest in God. So fleeting are all worldly contentments, that nothing can bee firme that is built vpon them: the times in which wee liue are the last dayes: the Churches full of warres, blood and troubles: our sinnes haue deserued that the cloudes of affliction should crosse the Seas to follow vs. Happy is he therefore that is set vpon a rocke Psal. 61. 2.
A 2 higher

The Epistle Dedicatory.

higher then himselfe. Happy is hee that can say, and say feelingly, In God haue I put my trust, I will not bee afraide what man can doe vnto mee. Happy is hee that finds an Arke at home that can hide him when the waters are farre aboue the highest mountaines. Happy can he neuer assuredly be that fals short of this, and settles his rest on anything vnder the Sunne. He must come to Salomons experimentall conclusion, Vanity of vanities, all is vanity. The subiect of these paines is so much the more worthy acceptation, because it is a ladder that leads to the happiest and surest condition. If in the handling I fall short of other mens expectation, I shall be glad to see other men handle it more exactly. To my selfe it is some comfort, I haue written that which hath stayd me in many, & through Gods grace may stay me in any tryals. You and yours Madam haue I chosen for the Patrons of this worke, in regard of that ancient acquaintance that hath bene betweene vs: Your Family hath left mee as many tokens of your loue as I haue Children. That short space which I liued in the City how much I was indebted to you, I forbear to speake, and desire rather to speake to God to requite it. And since I haue receiued much comfort, and many kind encouragements and remembrance from your and their courtesie. I haue not seene a Family in the City to my best remembrance which God hath so plentifully waired with spirituall and temporall showers of blessings in the Roote and in all the Branches. Your house and posterity are a remarkable example of Gods promise of benediction and multiplication to them that feare him. If this labour may be pleasing and profitable to you, I shall hope it will be so to others. So I leaue it as a perpetuall token of my neuer-dying affection to your Family, wishing you, what the Title offers you, Selfe-satisfaction. Lesse I cannot wish you, more I need not. Let it suffice then that I rest,

Yours in all Christian obseruance

Clapham,

Aug. 27.

1633.

Francis Tayler.



Self-Satisfaction.

PROV. 14. 14.

The Backslider in heart shall be satisfied with his owne maies, and a good man from himselfe.



Earely Beloued in our Lord and Sauiour Iesus Christ, the consideration of the vncertainery of all worldly comforts may force euery one of vs to seeke for satisfaction from himselfe. The fleeting of the best of outward contentments may make him looke for his best contentment within. The Text tels vs of a double satisfaction : a bad one, and a good one. The former fills the owner with a world of miseries ; the latter possesses the enioyer with a heauen of contentednesse.

Prouerbes haue no coherence. It is as superfluous to giue a connexion to Prouerbes as to put them into rime. Both detract from the maiesty of the Prouerbes, which are golden and compendious sentences, that giue satisfaction themselves, and contayne a world of good matter in few words within themselves, and without depending one vpon ano-

B

ther

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ther. And because they haue no coherence to illustrate them, they haue the more neede of carefull exposition. A great helpe for their exposition, is their opposition. For though they cleaue not one to another, yet the parts in many of them are one opposite to another, and contraries placed one by another illustrate each other. Beauty is neuer so beautifull, as when deformity stands in opposition to it.

Therefore the wise God placed in the Elements contrary qualities. He made heate predominant in one Element, cold in another; drynesse in one, moisture in another. Therefore doth he deprive his best seruants of many singular mercies, that they may the better vnderstand the worth of them by the want of them. The opposition then will helpe vs in the exposition of this Prouerbe.

Yet must you not imagine that this opposition of the parts takes any thing away from the truth of eyther part, because the opposition is in diuers subiects. To say *Salomon did fall to idolatry*, and *Salomon did not fall to idolatry*, cannot be both true. The one detracts from the verity of the other. But to say *Salomon did fall to idolatry*, and *Dauid did not fall to idolatry*, are both true, for we speake of diuers subiects differing in their courses. The one is so farre from detracting from the truth of the other, that it rather illustrates the same. *Salomons* fall makes *Dauids* constancy the more admirable, and *Dauids* constancy makes *Salomons* fall the more discommendable. Thus shall we the better vnderstand the good satisfaction that a godly man hath from himselfe, when we first conceiue the sorry satisfaction that a wicked
man

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man findes from his owne waies. But before I come to the logicall opposition of the parts, giue me leaue to spend some time in the grammaticall exposition of the words; for exposition is the ground of obseruation, and obseruation is the ground of application.

The backslider.

The Hebrew is word for word, *He that is turned backe*. It poynts out vnto vs the prouocations of the world, whereby men are turned away from the seruice of God. Hee that is turned backe, finds some thing to turne him, besides the crookednesse of his owne disposition.

*Sug.
part prae,
auerfus.*

In heart.

This word shewes vs the internall originall of all backsliding, which is the heart. In vaine were all the prouocations of the world, if the heart stood it out. But when the heart once faints, then is the whole man soone turned backward.

Shall be satisfied.

This seemes an hard phrase: men are satisfied with good things, not with euill. It must then bee vnderstood by a figure of the effect for the cause. *He shall be satisfied*, that is, *he shall be filled*, for fullnesse is the cause of satisfaction. Aneuill man shall be as full of misery as a good man is of contentednesse when he is satisfied with it.

Meton: effecti.

With his owne waies.

His waies here intended are not the footsteps of his body, but the actions of his life. It is vsuall in Scripture to compare the course of man vnto a walke. *Blessed are the undefiled in the way*. Bad actions

Metaphora.

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are also compared to bad and filthy wayes, *Blessed is the man that walketh not in the counsell of the ungodly, nor standeth in the way of sinners.* The intent of the similitude is to shew our strangenesse by our birth, our restlesnes in our life, and our progresse to our death. Our birth is the entrance into our pilgrimage, the beginning of our iourney. Our life is our trauaile, a restlesse and weary courie. Our death is the end of our iourney: it brings vs to our euermlasting home. There is a double home. Good men haue a good home: this was the dwelling of the *Corinthians*, we haue an house eternall in the *Heauens*. Bad men haue a bad home: that is the habitation of trayterous *Iudas*, who left his Apostleshipe to goe to his owne place. His waies then are his actions: but not all his actions, onely his wicked actions: for God doth oftentimes reward euill men for morall good actions, and not plague them. So *Ahab* puts off the plague by his humiliation. So *Iehu* by slaying the worshippers of *Baal* settles the Kingdome on his posterity to the fourth generation. The actions then of the backslider that trouble him are his sinfull actions. Neyther is it his sinfull actions that doe disquiet him, but his troubles and miseries that follow vpon his sins. He is not weary of sinning, but of being miserable; or at least he is no further weary of sinne, then as it brings misery vpon him. So then his waies are his actions, his actions are his sinfull actions, his sinfull actions are the miseries that follow vpon them, and these are they that perpetually vex him.

And

*Self-Satisfaction.**And a good man from himselfe.*

These words are diuersly read, because of the want of the Verbe, the double Preposition, and the diuers significations of them. The vulgar Latine reads it thus: *And a good man shall be ouer him.* That is to say For his backsliding God will make him a slave to him that is good. *Trimellius*, the French Bible, and the Geneva English Bible thus, *But a good man shall depart from him.* That is, a good man foreseeing or seeing the miseries, that follow the sinfull courses of a backslider, will auoyde his company. The latter translation reads it farre better, *And a good man shall be satisfied from himselfe.* The safest way of addition where a word is wanting, is to supply it out of the former part of the sentence. Seeing then the beginning of the verse speakes of an euill mans satisfaction from his euill waies, the conclusion must needes speake of a good mans satisfaction from himselfe. The Hebrew phrase is *from with himselfe*, that is, from those things that are within him; or, that God hath bestowed vpon him. So *S. Paul*, *Not I, but the* 1 Cor. 13. 10. *grace of God which is with me.* Meaning the grace which God had bestowed vpon him: And it is worth your noting that the wise man doth not say, *The backslider shall bee satisfied from his owne waies, and a good man from his*: least any man should imagine, that a good man merits his satisfaction, as a bad man doth his vexation. Neyther doth the Hebrew phrase say, *From himselfe*, barely, but *from with himselfe*, that is from those graces that GOD hath giuen him: least any man should maintaine the full and free power of mans will, as if a good mans

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mans satisfaction came as originally from himselfe, as a bad mans vexation comes from the corruption of his owne will. Thus it teacheth vs to attribute the beginning of an euill mans misery to his owne backsliding, and the beginning of a good mans satisfaction to Gods grace and bounty. Who this good man is that receiues satisfaction from Gods grace within him, I neede not stand to vnfold, the opposition in the text shewes it plainly: It is hee that is no backslider, but keepes him close to Gods Commandements.

The summe then of all is this, Hee that is by the prouocations of the world drawne away from that seruice, that he owes to Almighty God, shall bring so many troubles vpon himselfe, that hee shall be weary of his life. But hee that walkes conscionably in that way, that God hath appoynted him to walke in, shall bee so enriched with the graces of Gods Spirit, that hee shall be able to giue satisfaction to himselfe, though he be forsaken by all the world.

God hath two sorts of children, and he hath two portions for them, both set out in the words of the text. Some are rebellious children, nourished by God, but rebelling against him. Their portion is misery flowing from their owne sinnes. Others are obedient children not fashioning themselves according to the lusts of ignorant men: and their portion is satisfaction arising from the grace of God within them. The portion of backsliding children commends to our carefull considerations these

1 Pet. 1. 14.

The

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| | | |
|----------------------------|--|--|
| Foure parti- culars. | 1. The Person. | the first word. <i>The</i> |
| | 2. The prouo- cations exter- nall. | <i>backslider.</i> the phrase. <i>Hee that is</i> <i>turned backe.</i> |
| | 3. The origi- nall internall. | the next word. <i>In heart.</i> |
| | 4. The patri- mony. | the last words. <i>Shall</i> <i>bee filled with his owne</i> <i>maies.</i> |

For the first.

That there are backsliders is a needlesse thing for me to prooue. Scripture and experience of all ages prooue it to my hand. My labour must be to shew who they are, from the particular kinde of Apostacies. A backslider is he that falls away eyther from that good course he hath taken, or at least from that good course he ought to take. The latter is a turning out of the right way. The former is a returning to a wrong way. The one is naturall and common to all both Iewes and Gentiles. It is the estate wee are borne in: it is the estate they liue and dye in, that know not the Gospell or the way of saluation by Christ alone. The other is voluntary, not a condition put vpon vs by our parents, but chosen by our selues. The one is a fayling in our duety, the other is a falling from our profession. I let passe the naturall defection, because it is not that which *Salomon* here aimes at, preaching to the backsliding Iewes, not to the wandering Gentiles. Neyther is it needfull for mee to speake of, that speake to such as are beleeuing Christians, not vnbeleeuing heathen by profession. We professe a double duety: the one to
God

1.

The person.

Rom. 3. 12.

2 Pet. 2. 21.

Rom. 3. 9.

2 Pet. 2. 20.

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God, comprehended in the precepts of the first Table: the other to man, contained in the Commandments of the second. The profession of a double duty, makes vs subiect to a double apostasy. The first is a falling from the duty of piety. The second is a falling from morall honesty. Our falling from duties of piety is eyther a publique, or a priuate defection. The publique apostasy is the falling from the profession of the true Religion to Idolatry and false worthips: this apostasy the Israelits were much subiect vnto: *They turned backe and dealt unfaithfully like their fathers: they were turned aside like a deceitfull Bow. For they prouoked him to anger with their high places: and moued him to iealousie with their grauen images. Thus dealt they with God vnder their Iudges: they serued him in their misery, but when their Iudges were dead, they returned to idolatry. And when the Lord raised them vp Iudges, then the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the daies of the Iudge (for it repented the Lord because of their groanings by reason of them that oppressed and vexed them.) And it came to passe when the Iudge was dead, that they returned and corrupted themselves more then their fathers, in following other Gods to serue them, and to bow downe to them: they ceased not from their owne doings, nor from their stubborn way. Thus dealt they with God, vnder their Kings: when their Kings were good, they serued God, and when they were euill, they serued Idols. Such are they that after so great light by the preaching of the Gospell, turne to antichrist, renounce the true Religion and fall to popery. Such are they that being taken by the enemies of the*
Christian

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Christian name turne *Turkes*, that they may not turne slaues. They venture their soules to saue their bodies, forsake their God to procure their quietnesse. Their offence is so much the greater, because they not onely leaue Christ, but cleaue to Antichrist. They not onely forsake God, but serue Satan against God. These are trayterous souldiours, that content not themselves to faile their Captaine in the heate of the battell, but fight against him openly vnder the colour of his knowne Aduersary. They not onely weaken Gods part what lyes in them, by their Apostacy; but also strengthen the aduerse part by their contrary profession.

The priuate defection is a falling from the practice of those priuate dutyes men haue formerly performed to the L O R D of Hoasts. Such are they that haue beene carefull of praying Morning and Evening in their Families, and daily in their closets. But afterward neglect all priuate Prayers, and like bad husbands wast their owne priuate stocke, and looke to liue vpon the publicke charge. Such are they that haue beene zealous for the glory of G O D, but are growne remisse, and care not how God bee dishonoured. Such are they that haue with patience borne all troubles, as comming from God: but now murmur at the least calamity, as if it came from the Diuell that hated them, and not from God that loued them. These are like to rotten Apples, that when they begin to putrify grow worse and worse, till they be good for nothing.

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The second fall is from morall honesty, when men haue beene carefull to liue iustly in the world for a time, and afterwards deceiue the expectation of the times, and proue deceitfull themselves. Yee haue many that haue beene wonderfull iust seruants, that proue most vniust masters: When they were seruants they delt truely, for the gaine was their masters; now they are masters they deale falsely, for the gaine is their owne. Some children are very quiet in their yonger yeeres, and the delight of their parents, who in their elder yeeres proue most troublesome, and perpetuall vexations to them that with most tenderneffe haue bred them. *Abfolon* and *Adoniah* were *Dauids* ioy, when they were children, and *Dauids* annoyances when they were men. Some haue beene famous for deedes of charity in the strength of their yeeres, that in their dote-age haue beene strangely miserable, as if they had taken no care for the world, when they were likely to liue long in it, and take care for nothing else but the world when they were likely to goe soone out of it. These are they that haue set God and the world at defiance; they neyther regard to keepe a good conscience towards God, nor a good name before men: they haue made shippewracke of faythfulnesse towards men, and of a good conscience before God.

2.
Externall pro-
uocations to
Apostasy.

Let vs now come to the second poynt, What may make these men to slide backe? Surely, the manifold prouocations of the world. That they may the better be auoyded, they may be ranked into these particulars. First, the troubles of the world.

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world. Man hath a strange passion called feare, that will smell out danger before it come, and oftentimes before it be intended. All his care now is to prevent this trouble.: whether it be by good meanes or bad, his wisdom will not forecast, because it aimes at nothing, but freedome from imminent danger. Mans nature is very tender: it seekes to turne away all manner of hardnesse. *Peter* espies a cloud comming, hee must needs deny his Master, Mar. 26. 35. 70. or beare trouble with him: his stout heart that before would dye with him rather then deny him, now will deny him that it may not dye with him. Many a man playes abroad with the Bee, and gathers honey in the summer of prosperity, that hides his head within his hiue in the winter of aduersity. If God like *Gideon* should make a proclamation of Iudge 7. 3. 3 a war, and send backe euery one whose heart faileth him, he must be contented with ten thousand, and let twenty two thousand goe backe againe to liue in peace.

Secondly, the profits of the world driue many backe from their former forwardnesse. Desire is a strong passion. It is like a Riuer with a violent current: no bankes can keepe it in. If it once fasten vpon riches, it cannot easily bee pulled off. *Demas* keepes *S. Paul* company a while, but in the end forsakes him for *the loue of this present world*. Religion looks at another world, her prayers, her plots all looke that way. Couetousnes looks at this world, her deuices ayme at nothing but at riches. *Iudas* fol- 2 Tim. 4. 10. lowes Christ a while, but afterwards for desire of gaine leaues him, nay betrayes him. Riches are the Matth. 26. 15.

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Luke 8. 14. thornes that choake the seede, so that it comes not to perfection. They must forsake God that serue
Math. 6. 24. Mammon, for it is impossible to please both. And no wonder if that bee the roote of Apostey, which is *the roote of all euill*: euen the loue of mony, *which while some coueted after, they haue erred from the fayth, and pierced themselves thorow with many sorowes.*

Gen. 19. 28. Thirdly, the delights of the world are the sweete singing Syrens, that draw many backe to their vtter ouerthrow. These worke vpon the affection of ioy or delight. A pleasing affection, but neuer satisfied, it neuer sayth enough: the sweete content that *Lots* wife had in the idle pleasures of *Sodome* commands her affection: and her affection commands her eyes to looke backe once more to behold the place she so well loued. Vnthankfull she shews her selfe to God that freedde her preferring the imaginations of her owne pleasures before the Commandement of God, and stands as a monument to posterity, a pillar of Salt. These are bewitching temptations and forcible prouocations: it is farre more pleasing to mans nature to liue at ease abounding in pleasures, then to carké and care labouring for riches. Both withdraw from Gods seruice, but that is most dangerous which withdrawes with most contentment to the mind of man.

Fourthly, euill counsailes of others draw many backe from their professions of piety and equity. This is the mischief of bad kindred. This is the discommodity of bad neyghbourhood. This is the fruite of euill acquaintance. All men
de.

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desire to haue their friends like to themselves; all men wish naturally to be as like them whom they loue, as they can. Hence it is that bad counsaile is easily giuen, and easily taken. The ones tongue is the fire, the others heart is the fuell, that easily bursts out into a flame. Thus the *Midianites* Numb. 25. 18. vexed the *Israelites* with their wiles: they first vse them courteously, draw them into their acquaintance, so perswade them both to corporall and spirituall fornication. Thus many sweete dispositions haue beene vndone: and they that might by good aduice haue beene turned to the praise of G O D, haue beene made iarring instruments of loud impieties. Bad Masters, euill Tutours, hollow-hearted Guardians, haue ruined many yong mens plyable dispositions with their patrimonies. Nettles in a Garden grow not a lone, but produce a multitude of other stinging weedes, as bad as themselves. Pharises compasse Sea and Land to Math. 23. 15. make a Profelyte, and make him the childe of the Diuell twofolde more then themselves.

Fiftly, euill example is the bane of many: Man is of a sociable disposition; hee loues not to walke alone, but to goe where others goe before him. Thus euill Rulers vndoe the poore people by their example, and Ancestours seduce their posterity. It is the pillar of the popish religion; our fathers liued and dyed in this religion, and so will we. Euill counsels seduce much, but euill examples much more: the likenes of our nature and naturall corruption makes one man ouer forward to imitate another.

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Ill words are like a hooke couered with a bate, that deceiues one fish among many. Ill examples are like nets that take farre more then they let goe. What we see other men doe, that we thinke we may doe; and their boldnes in sinne and freedome from punishment duls the edge of Gods threatnings in the mouthes of his Ministers, and of his curses red in the Law, because we see no punishment light vpon them: therefore doe we perswade our selues, that we shall escape punishment as well as they, if we sin as deeply as they doe. *Peter* dissembles but a little, and the other Iewes dissemble with him: and no maruell, for *Barnabas* himselfe makes one, and takes part with *Peter* in the same dissimulation. What will bad men doe? how easily will they imitate one another in bad waies, when good men are so prone to doe it? And thus much for the prouocations, that leade men backward, that may auoyde them.

Gal. 2. 13.

3
The internall
originall of
backsliding.

Deut. 10. 12.

Deut. 8. 11.

The third poynt considerable is the internall originall of backsliding, which is the heart. *The backslider in heart*. The prouocations of the world may perswade, but they cannot preuaile, vnlesse the heart be first tainted: the body will neuer turne backe vnlesse the heart yeeld first: therefore God requires all the heart for his seruice, for he knowes well, that when the heart begins to faint, the body will not long stand it out. God requires a perpetuall remembrance of him in the heart as a preseruatiue against disobedience in the life: *beware thou forget not the Lord thy God in not keeping his Commandements, and Statutes and his iudgements, which I command thee this day.* The wo-

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woman deuoures the sweetnes of the forbidden fruit
in her heart, before she taste of it with her mouth.
When the woman saw that the tree was good for foode, and Gen. 3. 6.
that it was pleasant to the eyes, and a tree to be desired to
make one wise, she tooke of the fruit thereof, and did eate.

The heart is the receptacle of all euill counsailes
that tend vnto defection: whatsoeuer the eye or eare
let in, the heart takes it into consideration: there is
the Councell table, where the vnderstanding, the
will, and all the affections consult and conclude,
what shall be brought into action, the beginning
of all euill actions is there, there is the shoppe in
which are forged all euill words and wicked deeds
before they be set forth to sale in the life. So doth
our blessed Sauour testifie, *Out of the heart proceede*
euill thoughts, murders, adulteries, fornications, thefts, Math. 5. 19
false witnesse, blasphemies. Though the occasion of
backsliding be from the world, yet the true originall
is of our selues. Our Creator who loues what hee hath
created, persecutes no man, but him that first persecutes
himselfe. God departs from no man, that doth not first
depart from God, as S. Augustine truely teacheth. *A nullo recedit*
Deus, nisi prius
And Fulgentius treading in the steppes of Augustine, *ipse ab eo rece-*
God, sayth hee, would not haue destroyed euill men in *dat Aug. de sal-*
iudgement, if they had not first perished through their *ut docum. c. 54.*
owne iniquities. Backsliding then from the chiefest good
to the meanest good, this is proper to the sinner, and his
voluntary euill, by which the vniust man destroyes himselfe.

And because God is not the authour of this euill, but the
peruerse man; therefore eternall destruction is iustly ren- *Digne homini*
dred to that man in torments, who hath first vndone him- *qui se perdidit*
selfe by his wickednesse. There needes now no further *peccato, reddi-*
tur in tormentis
search *eterna pe- ditio.*
Fulg. d. praed.
ad 21. et lib. 1.

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search for the true beginning of defection from profession of piety..It is not to be imputed to Gods permission, nor to the worlds prouocation, but the first beginning of the act of defection is in mans wauering inclination. Satan should tempt in vaine, and the world prouoke to no purpose, if mans heart did not yeeld to the temptations of the one, and the prouocations of the other. And so much for the internall originall of apostacy.

4
Backsliders
patrimony.

1 Kings 11. 14.
23. 26.

2 Chron. 16. 2
7. 12. 13.

Hol. 1. 3.

The fourth thing is the patrimony of the backslider. *Hee shall bee filled with his owne waies.* No man else need worke him any mischief: he will bee sure to bring sorrow enough vpon his owne head. *Salomon* was here no false Prophet, for hee confirmed it afterwards by his owne woefull experience; hee fell to idolatry but for a time, but he wrought himselfe misery so long as hee liued. First, *Hadad* the Edomite disturbs the peaceable gouernment of *Salomon*. Next, *Rezon* the sonne of *Eliada* of *Damascus*. Lastly, *Ieroboam* the sonne of *Nebat* lifts vp his hand against him. *Asa* King of *Iudah* to preuent the plots of *Baasha*, King of *Israel* commits sacriledge, robs God and the Kingdome to haue Gold and Siluer to send to *Benhadad* the King of *Syria* to relieue him: hee trusts not in God, but trusts in *Benhadad*, God layes a plague vpon him, that *Benhadad* cannot heale, that makes him sleepe with his fathers, a disease in his feete. Wee haue spoken of Kings; let vs now speake of Kingdomes. The Kingdome of *Israel* fals to idolatry; they will not come to *Ierusalem*, least they should returne to the house of *Dauid*: they set vp calves in *Dan*, in *Bethel*. *They haue gone a whoring from*

Self-Satisfaction.

from their God. They shall no longer dwell in the Lords land, but they shall eat uncleane things in Assyria. They forsooke their God, and the Assyrians carry them out of their land. The Iewes transgresse after all the abominations of the heathen, and pollute the house of the Lord. They despise Gods words, and misuse his Prophets. Therefore God destroyes their City, and sends them into Babylon to captiuitie. They that drinke poyson may please their palate but they drinke their owne death. They that goe backe from Gods seruice runne forward to their owne ouerthrow. Defection in the conscience is like dust in the eye: it makes it foule, it makes it vnseruiceable, it makes it painefull. The remembrances of backslidings are like skarres left when wounds are cured; they trouble the owner with the sight of them. The heathen man knew well the stinging force of a troubled conscience. The greatest punishment, saith hee, of sinners, is that they haue sinned. Neyther is any sinne unpunished, although fortune adorne it with rewards, although it defend and maintaine it, because the punishment of wickednesse is within it selfe. Their greatest enemy neede with backsliders no greater punishments, then their owne waies written in their owne consciences. Many losses and crosses also doe Apostatas bring vpon themselues. Sometimes God turnes their wealth vnto pouerty: sometimes hee takes away their children, or makes them greater crosses to them, then if hee tooke them quite away from them, for a crosse childe is worse then a lost childe: the one is a temporary, the other a perpetuall vexation. David goes backe but a lit-

2 Chron. 36
14, 16, 17.

Maxima peccatum est peccasse. Nec illud felus, licet illud fortuna exoriet muneribus suis, licet eatur ac vindicta impunitum est, quoniam sceleris in scelere supplicium est Senec. epist. 97.

2 Sam. 12. 10.

D

tle.

tleway, but the sword neuer departs from his house for it.

Absolon troubles him while hee liues, and grieues him when he dies. *Adonijah* will bee King in spight of him, when his father growes old. Adde vnto this the infamy, that wicked men bring vpon themselves. Thus *Tamar* foretels *Ammon* of the discredit, that would follow vpon his incestuous violence; *I whither shall I cause my shame to goe? and as for thee, thou shalt be as one of the fooles in Israel.* So men by their folly make themselves iustly a table-talk to others, and their very name to be abhorred. And not their name alone, while they are aliue, but they make their memoriall also to stinke when themselves are dead and gone. It is added in Scripture as a perpetuall monument of *Ieroboams* backsliding, *Ieroboam the sonne of Nebat, who made Israel to sinne.* God records the backslidings of vngodly men in Scripture to the worlds-end, to their perpetuall disgrace. *Iudas* treason is recorded, and he himselfe not often named without that infamous addition, *Iudas Iscariot, who also betrayed him.* The greatest Princes whose facts no man durst censure while they liued, are by meane Historians chronicled for all posterity, and their blemishes written with a penne of yron for all the world to peruse. The proudest Popes that haue made Emperours to kisse their feete, and turned Kingdomes topsitury, haue their forceries, their strumpets; their bastards vpon recorde to make their fauour stinke in the eyes of all men.

Disgrace then attends vpon defection, and neuer failes it. *Dead Flies cause the oyntment of the Apothecary*

Self-Satisfaction.

rary to send forth a stinking savour: so doth a little folly
 in that is in reputation for wisdom and honour. If the
 booke of Ecclesiastes be as it is thought to be, Salomons
 recantation after his fall to idolatry; no doubt hee
 found this dead flye at home, and was a strange ex-
 ample of his owne precept. The world had not such
 a paterne, all things considered: a man so famous
 for wisdom fall to so foule idolatry as Salomon
 did: the wisest of men seduced by a company of
 foolish women. No doubt Salomon knew what hee
 writ, and laboured vnder the losse of his owne repu-
 tation, and writ this for a warning to others out of
 his owne woefull experience.

Lastly, defection brings eternall perdition of
 soule and body. *Wee are not of them who draw backe to* Heb. 10. 39.
perdition, but of them that beleue to the sauing of the
soule. There are no doubt thousand thousands in hell,
 who are more then filled with their owne waies, and
 with the remedlesse, yet insupportable troubles,
 that their owne backslidings haue brought vpon
 them. Who if they might liue to vndoe what they
 haue done, would bee patternes to others to auoyde
 Apostacy. Yet so incredulous are wee that liue, that
 wee neyther beleue these miseries will come vp- Luke 16. 31.
 on vs, though threatned in GODS Word: ney-
 ther would wee repent, if one should arise from
 the dead, that had tasted of those woefull tor-
 ments.

And no wonder if backsliders bring so many mi-
 series vpon themselves, when they prouoke so ma-
 ny heavy enemies against them. God himselfe is
 become their enemy from whose seruice they are

Selfe-Satisfaction.

*Deus a quo
euerri, cadere
in quem con-
uerri, resurger-
in quo manere,
consistere est
Aug. Soli. c. 1.*

flidden. God I say, *turning from whom is falling, re-
turning to whom is rising, tarying in whom is standing*, as
Augustine soundly informes vs. If there be no safety
to them that are hated of Kings, within their do-
minions, what safety can there bee to those whom
God hates, in all the world? How can they expect
a quiet conscience, or safety in their states, that haue
G O D for their aduersary? Hee will raise vp men
to bee our enemies if wee be his, and to crosse vs
if we crosse him. *Salomon* was a wise, a rich, and
a most potent Prince; yet when he forsakes God,
G O D rayseth him vp such enemies, as all *Salomon*'s
wisdom and power could not pull downe.
Ieroboam and his posterity forsake Gods seruice,
and set vp golden calues in *Dan* and *Bethel*. God
rayseth vp *Baasha* to smite all the house of *Ieroboam*,
who leaues him not one breathing. *Baasha*
and his sonne continue in *Ieroboams* euill cour-
ses, and G O D sets against him *Zimri*, who
slayes all his house, with his kinsfolkes and
friends, and leaues him not one to pisse against the
wall. *Omri* and *Ahab* his sonnes for all this take
no warning, but adde to the former, other idolatries:
God pulls him downe by *Iehu*, who slew all his
great men and his kinsfolkes, and his Priests, vntill
he left him none remaining. So hard a thing is it
for man to stand vp right without standing to
God.

1 Kings 15. 29.

1 Kings 16. 4.

2 Kings. 10. 1.

If men be to fauourable, God hath worser instru-
ments to plague vs withall: all the diuels are at
his command, and are no other then Gods execu-
tioners, whom he vseth in the severity of his wrath.
They

Self-Satisfaction.

They will bee sure to strike home, for they plague vs not for obedience to God, nor for loue of iustice, nor yet for gaine or profit, which is the loadstone of most executioners, but for hatred of vs, for enuy at our felicity, and seeke to bring vs to their vn-speakeable, and unpardonable misery. No doubt, but they will be seuerer, that seeke nothing but the eternall destruction of our soules and bodies. Lastly, all the creatures faile them that faile God. Nay they doe not onely faile them, but exercise all their force to hurt and to annoy them. They deny them that seruice they were created to do them, and proclaime open warres against them, that haue beene openly disobedient against their GOD. *Pharaoh* the great King of *Egypt*, and the great oppressour of *Israel* had enough to doe, and more then he could doe to defend, not his people, but his owne royall person from Lice, Frogges, Boyles, Scabbes, Flies, and such like vermine. His souldiours could not expell them out of his Country, nor his Guard keepe them out of the bedchamber of their King. There is no mercy to bee found with these enemies, they hurt and spoyle all where they come. They haue no reason, and therefore will bee perswaded to shew no fauour. Thus you see what miseries backsliders bring vpon themselves: now let vs come to the application.

The great danger of backsliders, and the miseries they bring vpon themselves, drive vs to an examination of our owne condition. We are not ignorant what seruice we owe to God, let vs sift our owne foules and try how well wee haue performed it.

Self-Satisfaction.

Wee know what professions we haue made in Baptisme, let vs see how wee haue beene answerable to our professions. We see, and others haue seene how forward wee haue beene in Gods seruice, let vs examine our present zeale whether it bee correspondent to the former. If the world haue had a good opinion of vs for equity and charity, let vs take heed that no cause bee giuen by vs to diminish their good opinion. In matters of lesser waight, carelesnesse is more tolerable; but in things of this consequence it is not to bee endured. One maine cause why many Citizens decay in their estates, is because they looke not well to their bookes: they know not what they owe to others: they know not what others owe to them; they are worse then naught before they bee aware. So is it with euill men, they are gone farre backward, because they daily looke not into themselves, nor obserue not, how they grow, vpward or downward. The wounded man is loath to search his wound, the paine makes him vnwilling to diue into it, and so it growes vncureable. The backslider is not willing to ponder vpon his owne courses, least the beginning of his life condemne the end of it. He goes to hell, because he will not see that he is going thither.

2.
For consolation,

Secondly, after examination the conclusion will appeare. If wee find our selues acquitted in the iudgement of our owne consciences from backsliding, wee may haue much comfort in our wayes. It is no meane encouragement to goodnes to find some progresse vpon examination. Hee that plants an Orchyard, takes a singular contentment to see
euery

Self-satisfaction.

every Tree, how it growes and how it beares fruit one yeere more then another. The diligent citizen who in the end of the yeere, when others are idle, casts vp his owne estate, and finds some encrease of profit arising from his trading, his heart is ioyfull within him. Every mans conscience is his iudge. It must consider of the talents that G O D hath giuen him to trade withall. If it find a good encrease, it giues him that commendation within, that God will one day giue him before men and Angells. *Well done good and faithfull seruant, thou hast bene faithfull ouer a few things, I will make thee ruler ouer much: enter thou into the ioy of thy Lord.* Such a man may call in his friends and neighbours to reioyce with him, as the Woman did, who had found her peece of siluer that was lost. When *Philip* had bene called by Christ, how triumphantly doth hee boast to *Nathaniel*, *Wee haue found him of whom Moses in the Law, and the Prophets did write, Iesus of Nazareth the Sonne of Ioseph.* So may hee triumph who vpon iust examination finds, that hee hath made some good progresse in the wayes of godlinesse.

Math. 25. 21

Luke 15. 8. 9

Ioh. 1. 45

Thirdly comfort must bee seconded with care, els will it end in discomfort. Wee had need to bee cautious that we may stand it out for time to come. Wee must not bee lifted vp, that wee haue stood it out so long, but be watchfull, that wee may hold out vnto the end. Hee that hath escaped one great storme at Sea, must not be secure though, till hee come vnto the hauen. Another storme may endanger him that hath escaped a former. Many are the

3.

For caution.

the prouocations of the world. If it preuaile not one way, it will try another. If the aduersities of the world will not discourage vs, it will try, whither the pleasures or profits of it will worke vs. It becomes vs carefully to take heed of all these but especially to bee wary, that while wee are busy with the world abroad, wee bee not betryed by our owne flesh within. In a besieged Citty it is not vnusuall, while the besiged resist an assault made at one side of the Towne for some false traitour to let in the enemy on the other side and toruine the Citty. So while wee thinke our selues safe against the allurements of the world, wee are often betrayed by the corruption of our owne flesh. They are fooles that worke themselves troubles: yet whence come all our troubles, but from our owne backslidings, and whence come our defections, but from our carelesnesse? Wee haue a vigilant enemy, who neglects no occasion of aduantage, let vs bee as watchfull for our owne preservation, least God being prouoked by our negligence giue vs ouer to our spirituall enemy to bee ruined. A breach is not healed at that cost it might bee prevented. Though there may be a recouery, yet some skarres of infamy and infirmity will be remaining.

4.
For consternation.

Fourthly, it sounds terrour to them that after examination are forced to set downe for the summe of their accounts, That they are backsliders. Their owne waies will be their owne ouerthrow: there is no neede of great Politicians to ouer reach them with some subtill deuise to the ouerthrow of their honours, liues, or estates: they themselves will lay snares

Self-Satisfaction.

snaires for themselves, and digge pitts with their own wickednes to bury their fortunes in, with themselves. There needs no great and mighty men whose hatred and power may bring downe backsliders, they fall with their owne waight. We haue corrupted our selues internally by our defection, and internall corruption workes externall destruction. A rotten Apple needs not bee crushed, the inward putrefaction will bring it to nothing though no hand touch it. A wounded body needs no Sword to kill it, nor no poison to destroy it, it hath that within, that will bring it to the graue. A decayed House needs not bee pulled downe by the hands of worke-men, it will fall of it selfe for want of reparation. An high Empire ouergrowne in terme and territories, needs no outward foes to put an end to it. Ciuill warres and home bred vexations setled in the veines of it, will lay it low enough. So is it with Apostataes. There needs no forraine art, nor force to vndoe them, they daily further their finall ouerthrow. How euer it goe with them in this world, their owne consciences can tell them, it will neuer goe well with them in the world to come. *Goe to now, yee backsliders, weepe and howle for the miseries, that shall come upon you.* James 5. 1.

Fiftly, finding our selues in so ill a condition; let vs betimes recall our selues. It is not good to ride too farre out of the way. It will aske the more labour to come in againe. Wee doe not terrify men with their euill conditions to vex them, but to draw them out of it.

E

Let

5.
for reuocati-
on.

Self-Satisfaction.

Let vs consider from whom wee are slidden : it is from G O D, to whom if wee doe not returne, wee can neuer expect safety in any other. Hee will destroy vs for fayling him : others cannot saue vs for cleauing to them. It is sufficient that others seeke our ouerthrow, let vs not seeke our owne. While we liue in this world, we haue liberty to returne to God, and opportunity to seeke the Kingdome of God. But if we slide away more and more from God in this world, we can haue no access to God in another world. The traoueller that knowes he is out of the way, needes no great perswasions to goe in againe. The sicke man that knowes his disease to be dangerous, wants not many arguments to vrge him to bee studious of his owne recovery. If wee were as sensible of spirituall errors and diseases, as wee are of temporall, small Rhetoricke would serue to draw vs backe from our backslidings. Our estate is naught now, but it is like to be much worse hereafter, and which is no small addition to our misery, we know not how soone we shall bee most miserable : there may bee but a minute betweene vs and death ; there cannot bee aboue a minute more betweene death and hell. How long then will you runne on toward your owne damnation ? Returne, returne to Gods fauour, least yee perish in his anger. Remember whence yee are fallen and repent before the candlestick of your life be remoued, and ye left in perpetuall darknesse.

Reuel. 2. 5.

6.

For reclama-
tion.

Sixtly, it is not sufficient for vs to recall our selues, but a needfull deede of charity when wee haue recalled our selues, to reclaime others. At least

to

Self-Satisfaction.

to endeauour to reclaime them, for the successe is to be expected from God. Wee see the danger of defection: they see it not: the sight of it makes vs to returne to God, let vs strue to make others to see their misery too that they also may returne from their backslidings. They that haue beene cured of the Goute or Stone are no niggards of their knowledge, but easily communicate the same vnto others.

It is our blessed Sauours command to S. Peter, *Luke 22.32.* that when he should finde himselfe conuerted, hee should strengthen his brethren. It is *Dauids* promise, *Restore vnto mee the ioy of thy saluation, and uphold me with thy free spirit. Then will I teach transgressours thy way, and sinners shall bee conuerted vnto thee.* *Psa. 51. 12-13*

Christianity teacheth vs to liue in a communion of spirituall and temporall comforts and counsailes. Which communion requires not onely that we be liberall to them that want bodily meanes, but also to aduise for the best such as want spirituall directions. If wee haue erred and recalled our selues, let vs not thinke all the worke done. Wee are a Body: the hand hath not done his owne part in pulling a thorne out of it selfe. it must pull it out of the foote also. Heauen is not prepared for vs alone, we must endeauour to leade others thither with vs.

And thus much for the first part of the Text, the portion of backsliders. The portion of obedient children followes in the conclusion of the Text.

Self-Satisfaction.

*And a good man shall be satisfied from those things
that are within himselfe.*

Good men haue matter enough within their
owne soules to giue satisfaction to themselves in
the greatest dangers that can befall them. Hence

Psalm 16. 8. come those admirable boastings of Dauid, *I haue
set the Lord alwaies before mee: because he is at my right
hand, I shall not be moued.* Though his owne strength
might faile him, yet he knew God, could not. The

Psalm 119. 17. 1. *Lord is my light and my saluation, whom shall I feare?
The Lord is the strength of my life, of whom shall I bee
afraid?* His owne store might faile him in a famine,

though he had a kingdome: his own art might disa-
poynt him, though he were wiser then his enemies,
if the pestilence came. As the silly sheepe then
thinkes himselfe safe vnder the shepheards pro-
tection, when the wolfe layes for him, so doth hee
vnder Gods, in greatest perils. *The Lord is my Shep-
heard, I shall not want. Yea though I walke through the*

Psalm 23. 1. 4 *valley of the shadow of death, I will feare no euill, for thou
art with me, thy rod and thy staffe, they comfort me. And
least it might be thought to be his case alone, hee*

Psalm 46. 1, 2, 3 *ioynes others with him that feare God. God is our
refuge and strength: a very present helpe in trouble.
Therefore will wee not feare though the Earth bee remo-
ued: and though the Mountaines bee caryed into the
midst of the Sea. Though the waters thereof roare and
bee troubled, though the Mountaines shake with the
swelling thereof. Selah.* A very high straine indeed,

and worthy of a Muscicall note of Eleuation.
Hence come S. Pauls triumphes. He knew hee
had

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Selfe-Satisfaction.

had enough within him to vphold him, what euer outwardly happened in the world. *I am perswaded that neither death, nor life, nor Angels, nor Principa-* Rom. 8 38. 39.
lities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord. An Apostolicall height! yet such a pitch as may bee attayned by priuate Christians, whom S. Paul ioynes with himselfe in the body of this triumph. Many are the gifts and graces that God hath enriched a good mans soule withall. Among those many, diuers there are that are giuen him to giue satisfaction to his owne soule, though I deny not, but sundry other internall indowments are bestowed on him to enable him to honor God, and to do good to men by his actions, while the earth affords him a dwelling place, and till heauen be ready to receiue him. God deales with him as a father with his tender child, whom he bestowes great breeding vpon to his no little cost, partly to make his life profitable to others, and partly to make it comfortable to himselfe. Thus God furnishes his Children with abundance of graces; that they themselves may haue cause to blesse God for such as giue satisfaction to their owne soules; and others, for such as bring profit and benefit to them. Let vs now view the particulars, and bring into a list such graces as shine inwardly and enable Gods seruant to satisfie himselfe. The first iewell that God bestowes vpon the soule of a good man, is peace of conscience. I put it in the first place, because it yeelds most comfort. This can satisfie a man inwardly whatsoeuer befalls him

Meanes of
selfe satisfaction.

peace of conscience,

Self-Satisfaction.

outwardly in the world. His conscience being naturally vnsetled hath led him through all the conditions that euery man passed through in this world. Hee lookes backe to the state of Creation. Hee viewes it as a state of innocency, and a condition of felicity. But (saith the conscience) what is that to thee? *Adam* was innocent and happy: but by his fall hee hath made thee sinfull and miserable. There is as little comfort in thinking of lost happines, as in a staruing man ruminating vpon his lost Gold and perishing. It doubles the greefe in our selues to thinke wee haue beene happy in our first parents. Seeking rest in the state of Creation and finding none, at length his thoughts fasten vpon the estate of corruption. The former was a good, but is a lost condition. The latter is a bad one, better lost then found, yet easily found but not easily lost. This is his naturall condition. This makes him hang downe his head with heauinesse. At length a third condition offers it selfe vnto his consideration, a state of reconciliation to G O D by the blood of Christ. His conscience cannot deny hee hath sinned, but God in the Gospell offers him pardon for all his sinnes in Christ. This Offer hee hath applyed to himselfe by a true faith. Now the plaister applyed hath healed the wound. His transgressions are remoued from him, *as farre as the East is from the West*. His conscience now is at peace within him. His soule is ioyfull. It is secured from the wrath of G O D: what need it feare the wrath of men? Hee finds peace from Heauen: hee feares not warres on Earth. Thus *being iustified by faith*

Psalm. 103. 12

Rom. 5. 1. 3.

Self-Satisfaction.

faith bee hath peace with G O D through our Lord Iesus Christ. And this peace makes him to glory in tribulation. Now doth he dwell in the secret place of the most high, and therefore shall abide under the shadow of the Almighty. Now plagues and dangers are not so terrible to him as before, because he knowes none can hurt him whom God loues and protects. A ship at Sea playes it the midst of stormes, there are no trees to shelter it, no anchorcs can hold it. Nothing cannot can secure it that is without it; all the safety it hath is from within. If it be well ballanced it may escape. So is it with the shippe of mans conscience. When G O D S wrath finites vpon it like a storme, and the world blowes vpon it like a tempest, no honours can quiet it, no riches can pacifie it. If any thing keepe it from sinking, it must bee the inward peace of a good conscience: this assures him of Gods loue, and that giues him satisfaction. The soule was made according to Gods Image: nothing then can satisfie it, but God himselfe; according to whose Image it was created. Take a seale and ioyn it to waxe, the stampe or image that is left in the waxe, cannot be filled but with the same seale againe. Neyther can Gods Image in man be fully satisfied but by the fruition of God himselfe. Mans nature, (sayth S. Augustine) although it be mutable, yet it may obtaine blessednesse by cleauing vnto the highest God, who is the onely vchangeable good. To make it happy, it must haue satisfaction for all the defects of it. Now all the world is not sufficient to satisfie the necessities of the soule, God onely can doe it. The same Father in his Confessions, preseth

Pla. 91.1.5. 6

Aug. de cin. Dei
lib. 12. cap. 1.

Self-Satisfaction.

*Fecisti nos ad
te, et inquietu
est cor nostrum
donec requies-
cat in te. Aug.
Confess. l. i. c. 1.*

seth the end of mans creation, to shew what onely
can giue him satisfaction. *Thou hast made vs* (sayeth
he) *O Lord, for thee, and our heart is restless, till it rest*
in thee. This was Cyprians counsell to *Donatus* to
seeke for satisfaction not from the world without
him, but from his owne conscience within him.

*There is but one pleasing and sure tranquillity: one solid,
firme, and perpetuall security, if a man withdraw him-
selfe from the tempests of this disquieting world being
surely settled in a safe haven, and lift up his eyes from earth
to heauen, and being admitted to Gods fauour, and in his
mind now neere to his God, glories to find within his owne
conscience whatsoeuer others deeme high or great among*

*Nihil appetere
sunt, nihil de-
siderare de se-
culo potest, qui
seculo maior est.
Cypri. ep. 2.*

*worldly commodities. He cannot couet nothing, he needs
desire nothing of the world, who is already greater then the
world.* Now as he need desire nothing that the world
hath, who is at peace with God, so need he feare no-

thing that the world can doe against him, for God
can supply him with what the world denies him,
and can protect him against what the world threa-
tens him with. Thus is hee by Gods fauour in de-
spight of all the world able to giue satisfaction to
himselfe. The legacy that our Sauour left vnto
his Disciples was peace. *Peace I leaue with you, my*

Ioh. 14. 27.

*Non pax tem-
poris quia expo-
nendi erant mul-
tis tribulationi-
bus sed pax pe-
toris et pax eter-
nitatis prima
in presenti, se-
cunda in futuro.
Lud. vita.
Christi part. 2.
cap. 77. fig. 6.*

peace I giue vnto you. What that peace was, let *Lu-
dolphus* declare, *Not peaceable times in this life, but a
peaceable heart leading to eternall life.* As when the
mind is troubled with the sense of Gods anger, all
the world cannot pacifie it: gold and siluer please
no more then strawes: friends are but miserable
comforters: we languish inwardly notwithstanding
a world of outward comforts: so when the consci-
ence

ence is pacified with the sweete perswasion of Gods fauour, all the tribulations of the world cannot daunt that heart, but like the Bee it can come abroad and taste the commodities of summer, and feede it selfe with the honey it hath gathered biding within the hiue, when the winter stormes with her tempests. By this meanes hee enioyes the benefits of all outward comforts, and can sustaine himselfe with his inward peace in the midst of all outward crosses.

The second fauour wherewith God graces a good mans soule to enable him to satisfie himselfe is the testimony of Gods Spirit. This confirms and assures vs of the former peace with God. It breeds also vnspeakeable ioy in the apprehension of Gods fauour. That *reioycing* we haue *in tribulations in hope of the glory of God*, proceede from the holy Ghost which is giuen vs. The summe of the testimony of Gods spirit within vs is to perswade vs fully of Gods loue and fauour to vs in Christ. So S. Paul instructs vs. It is the Spirit of adoption, whereby we cry, *Abba, Father. The Spirit it selfe beareth witness with our spirit, that we are the children of God.* Now what better newes can the Spirit of God bring to vs, then the tidings of Gods fauour. *Dauid* preferres it before his being. *Thy louing kindnes is better then life.* This testimony internall of Gods fauour to the soule is able to sustaine a man against all outward force and malice. They that haue store of foode and rayment, of weapons, of munition, being lodged in a strong hold, feare not the enemy without, though he be very powerfull. No more need a good man feare troubles. Hee that

2.
Testimony of
Gods Spirit.

Rom. 5. 2. 3. 5.

Rom. 8. 15. 16

Psal. 63. 3.

Self-Satisfaction.

hath store of gold and siluer within his coffers, cares not though he want brasse or leaden mony. So hee that is warranted by Gods Spirit, that God affects him, neede not care much though he want health, or wealth, or other worldly comforts. Thus Gods Spirit dwelling in him, makes him able to satisfie himselfe, howeuer it goe with others.

3.
Memory.

A third blessing that helps the seruant of God, to vphold himselfe, is his memory. This is the chest of the soule, wherein she lockes vp all her treasures. It is the retentive faculty of the mind, wherein the instructions it hath formerly read or heard, are registred. The vnderstanding without this is like a prodigall, it receiues many rents, but spends all. Or like the weake stomacke that takes food, but is not nourished by it, because it cannot hold it to feede vpon it. S. *Augustine* compares the memory to a barne, wherein things seene are laid vp for future prouision. *Thou seest something (sayth he) and perceiuest it with thine eyes, and commendest it to thy memory: and that which thou hast committed to thy memory is there laid up within in a secret place, as it were in a barne: as it were in a treasury: as it were in a certaine closet, or inward garden.* The memory then is much beneficiall to the settling and satisfying of a good mans minde: meanes of further comfort may be kept from him. The Scriptures and creatures may be denyed to his eyes: sermons and friends maybe kept from his eares: but what is lodged in his memory, can neuer be taken from him by the malice of persecutors: there may he read in the darkest dungeon, without a candle. Two things there are that may stagger the satisfaction

*Augo in euang.
1oh. Tract. 23.*

Self-Satisfaction.

faction of a good man in time of trouble. The one is the doubting of Gods power to deliuer him, in regard of the greatnesse of his afflictions. The other is the questioning of Gods will, because of the greatnesse of his finnes. The memory helps to giue satisfaction to both these doubts. To the first, it answers by precedents. *The memory* (according to *Gregory Nyssen*) is the pillar of the soule: the memorials written in it, are the examples of good men. So the godly Iewes perswade themselves, that God can doe wonders for them, because hee hath done them for their fathers. O God, say they, wee haue heard with our eares, and our fathers haue told vs, what workes thou didst in their daies, in the time of old. How thou didst driue out the heathen with thy hand and plantedst them; how thou didst afflict the people and cast them out. So David cheares vp himselfe, and rouzes vp his spirits, I remembred thy iudgements of old, O Lord, and haue comforted my selfe. Thus the good mans memory tells him, what God hath done for others, and his reason informes him, that he can doe as much for him. If he should be tempted to doubt of what God hath done for others, yet he cannot doubt of such great acts as God hath done for himselfe. Thus David armes himselfe against the Gyant, *The Lord that hath deliuered me out of the pawe of the Lyon, and out of the pawe of the Beare, hee will deliuer mee out of the hand of this Philistine.* Thus S. Paul strengthens himselfe from his Asian deliuerance, *God deliuered vs from so great a death, and doth deliuer vs, in whom we trust, that hee will yet deliuer vs.* Thus he perswades himselfe strongly of Gods power to free him from other inconueniences

*Memoria anime
nostre quasi
columna est;
nota huic in
scripta, bono-
rum exempla.
Greg. Nyss.
Tract. 2. in*

*Psal. cap. 4.
Psalme 44. 1. 2
Psalme. 119. 53*

1. Sam. 17. 37

2. Cor. 1. 10

Selfe-Satisfaction.

2 Tim. 4.17.18

niences by reason of his Romane deliuerance. *I was deliuered out of the mouth of the Lyon. And the Lord will deliuer me from every euill worke, and will preserue me vnto his heauenly Kngdome.* So the goodmans memory assists him against all doubting of GODS power. To the second doubt it answers by promises. Gods will is knowne by his Word. What hee hath promised to doe that he will do. Thus the memory lodging Gods feuerall promises of spirituall and temporall comforts in the closet of the soule, leaues no occasion to doubt Gods will. This makes *Dauid* in his sorrows put God in minde of his promise although God neuer forget it. This comforts him in his greatest sorrows, that God hath promised him deliuerance. *Remember the word vnto thy seruant, vpon which thou hast caused mee to hope. This is my comfort in my affliction: for thy word hath quickened me.*

Psal. 119.49.50

4.
Contentation.

1 Tim. 6.6

The fourth meanes to settle the godly mans quietnes of mind is contentation, a gift that God hath giuen him, whereby he can satisfie himselfe in any condition. This attends vpon godlines, as the shadow waites vpon the shining sunne. For this we haue *S. Pauls* warrant, *Godlines with contentment, is great gaine, or rather, with its selfe sufficiency.* For *S. Pauls* meaning was not to informe vs, that godlines was great gaine, if a man could get contentednes ioyned with it, but rather to shew vs, that godlines brings sufficient of it selfe to giue satisfaction to the godly man, although he want many outward comforts. Godlines then brings contentednes with it, or at least sufficient to giue contentment, if her store be well viewed:

Sufficiencia sua.

for so much the Greeke word imports. The *Syriack* trans-

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translation confirms this interpretation, which giues this brieft paraphrase of the words. *For our gaine is great, which is the feare of God, with the vse of our sufficiency:* As much as to say, Godlines brings enough with it to satisfie vs, if we know how to vse that store it hath attending vpon it, & bestows vpon vs. This made *Dauid* prefer the righteous mans pouerty before the wicked mans plenty. *A little that the righteous man hath, is better then the riches of many wicked.* For the godly man is contented with a little: the wicked man is not satisfied with abundance. This reason may be gathered from *Salomon, Dauids* vnderstanding son, *Better is little with the feare of the Lord, then great treasure and trouble there with.* A good man is satisfied with a little, for he enioyes it with quietnes of mind. A wicked man is not satisfied with a great deale, because he hath many cares and troubles with it. A good man is content with little on earth, because he looks for abundance in heauen. A wicked man is not content with abundance here, because he looks for little hereafter. Religion may well bring satisfaction to a good man, because it brings him to God the Fountaine of all goodnes. *The Lord is the portion of mine inheritance,* saith the Psalmist. God perswads *Abraham* to take care for nothing but to walke before him in vprightnes: and addes this, *I am the Lord al-sufficient:* that is, I haue sufficient, I will prouide for thee, care thou onely for my seruice. Piety then that brings a man to haue an intrest in God, shewes him that what is wanting in him shall be supplied by God, who hath enough to supply the wants of all the creatures. Now he that will not be content with God himselfe,

Cum vtu sufficientie nostre.

Psalm 37. 16

Pro 15. 16

Psalm 16. 5

Genes. 17. 1
Shaddac.
asher lo dac.
cui est sufficientia.

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how should he be satisfied if hee had all the world, all the store whereof falls infinitely short of Gods? So then when the whole world cannot giue satisfaction to a couetous man, a little contents a good man: because he knowes hee hath enough in God. Though another man hath more knowledge then he, yet is he contented, because God hath communicated enough to him to make him know Christ and the way to the Kingdome of Heauen. Though many haue more wealth, yet hee rests satisfied with lesse, considering that hee hath Gods fauour with it, which many of them want. Hee wisely forecasts the conueniences that attend vpon his smaller portion, and the inconueniences that accompany their greater possessions. They haue many cares that cannot be auoyded; for many crosses and losses accompany great and rich employments. He is freed from those cares to serue God quietly with a little. They are subiect to many disorders: he wants fuell to maintayne the fire of lust. They haue a great account to giue vnto God, at the day of iudgement of the imployment of their ten talents: hee hath a lighter reckoning for his five. These thoughts giue him contentation, and contentation giues him selfe-satisfaction.

5.
Temperance. The fift gift of God that furthers this selfe-satisfaction in a good man, is Temperance. Among other vertues that adorne the soule of man, this is none of the least. And it is much materiall to selfe-satisfaction: for nature is contented with a little, and temperance teacheth a man to abstaine from superfluities, and content himselfe with that

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that that nature can bee content withall. S. Paul
had well learned this lesson, *I have learned in what* philip. 4. 11. *soeuer state I am, therewith to bee content. I know
both how to bee abased, and I know how to abound: euery
where and in all things I am instructed, both to bee full
and to bee hungry, both to abound and to suffer need.*
The goodman remembers the world is but an Inne:
hee must bee temperate, that his mony may hold
out to his iournyes end. Hee shall exceed when he
comes home. Thus his frugality and temperance
giues him some satisfaction, because it makes
that content him which will not satisfie an intem-
perate appetite. This makes him not greedy of
worldly wealth, because a little will serue his turne.
Hee striues to bee as S. Augustine saith hee should
be, *It becomes not a Christian* (saith hee) *to gape
greedily after this worlds gaine, to whom a Kingdome is
promised in Heauen: but by abstinence to liue as be-
comes the seruant of such a Lord that he may liue in ioy
with his Lord for euer.* This temperance is increased
in Gods Seruant by consideration of the fleeting
of all worldly comforts, and the durablenes of spi-
rituall treasures, which makes him the more spar-
ring in the vse of the one, and more plentiful in
exercising the other. This Cyprian very well knew,
and that made him to vse these arguments to per-
swade virgins to moderation in their apparell: *Shee
is rich* (saith hee) *that is rich in God: Shee is wealthy
that is wealthy in Christ: those are true riches which are
spirituall, Diuine, and heauenly, which lead vs to God,
which remaine with vs in perpetual possession in the presence
of God. But whatsoeuer earthly things we haue receiued*

*Aug. de Temp.
ser. 248.*

*h Illa diues est,
quae in Deo diues
est, illa locuples
est quae locuples
in Christo est:
bona illa sunt,
quae sunt spiri-
tualia, diuina,
caelestia, quae nos
ad Deum ducant
quae nobiscum
apud Deum per-
petua posses-
sione permane-
ant. Ceterum
quaecumque terre-
na sunt in seculo
accepta, et hic
cum seculo re-
mansura tam
contemni de-
bent, quam
mundus ipse
contemnitur,
cuius pompae et
delicijs iam re-
nunciamus.
Cyp. de disc.
in et hab. virg.*

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*De letitia et
tristitia nascitur
temperantia,
cuius est tri-
stitia causa.
letitia fructus.
Temperata leti-
tia nihil aliud
quam tempe-
rantia est Ber.
par. et var.
serm. 6.*

in the world, and must leaue here with the world must as easily be contemned as the world it selfe is contemned, whose pompes and delights we haue already renounced. This temperance when Gods seruant hath by these reasons settled in himselfe, it equals his minde to his meanes when it cannot bring his meanes to his mind. It makes him well contented with what he hath, when he cannot haue what hee rather would haue. S. Bernard informes vs, That temperance is bred of cheerefulnesse and heauinesse; the cause of it is heauinesse, the fruit is cheerefulnesse. So that Temperance is nothing else but a well tempered cheerefulnesse. The godly mans temperance purgeth his heart, and so teacheth him the right and moderate vse of all Gods creatures in his body. So that as a good stomacke turnes the hardest meate into nourishment, whereas a weake one turnes the choyse of meates into diseases, so the temperate heart feedes the body with the hardest estate, whereas the intemperate man ruines his soule and body with his wealth. Bernard on that place in the 90. Psalme, Thou shalt treade vpon the Aspe and the Basiliske, and shalt trample vnder feete the Lyon and the Dragon glosses thus. The Lyon will roare, who will not be afraid? If there shall be found any such, he shall be stiled a valiant man. But when the Lyon is frustrate of his purpose, there is a Dragon hidden in the sand, that by his poysoned breath he may taint the soule, breathing into it, as it were, the concupisence of earthly things. Who, thinkest thou, shalt escape his deceits? no man surely, but a wise man. But peradventure while thou art afraid to come downe to these lures, somebody urges thee with trouble, and loe forthwith the Aspe is

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is present. For he thinkes he hath gotten a conuenient time for himselfe. *Who will not be exasperated by this Ape?* Surely the temperate and moderat eman, who knowes how to abound and how to suffer penury. I suppose that vpon this occasion, the ill flattering wicked eye will endeauour to bewitch thee. *Who will turne away his eye?* Truly the iust man will, who not onely will not himselfe take the glory which is Gods, but will not so much as receiue it, when it is offred him by another. The temperate man then auoyds all these different snares, and so giues satisfaction to himselfe. I will conclude this meanes with S. Augustines exclamation, and commendation of temperance. O great and admirable vertue of abstinence, wherby not onely the safety of the soule is preserved, but also the health of the body is possessed. And what can a man require more to bee able to giue satisfaction to himselfe then safety of soule with health of body?

Quis non exasperabitur ab aspice ista.

Ber. in ps. 90 ser. 14.

O magna et admirabilis abstinentia virtus, per quam non solum animarum salus, agitur, sed etiam corporum sanitas possiderur. Ang. ad frat. in exmo Ser 31.

6. Patience.

The sixt meanes whereby a good man is enabled to giue satisfaction to himselfe, is Patience. It is a companion of Godlinesse. It is a way whereby the seruants of GOD turne away many troubles from themselues, which foole-hardy men bring vpon themselues by their peeuish hastinesse. The firmenes of patience, saith Bernard, is a staffe, whereby the rage of Wolues is kept off. Yet let the seruant of GOD be as patient as he can, hee cannot turne away all troubles from himselfe. Patience therefore stands him in good steade also when troubles are come vpon him. It makes him owner of his owne soule. In your patience possesse yee your soules, sayth our blessed Sauour. Vpon which words

Ber. sent.

Luke 21.19.

G of

Self-Satisfaction.

*auslos omnium
virtutum pati-
entia est, in qua
animas, quae cor-
pus possident, pos-
sidemus, cum
ipsas animas ad
patiendum ra-
tione regimus.
Vnde Beda :
Sic conditi mi-
rabiliter sumus,
ut ratio ani-
mam, et anima
possideat corpus.
Ius vero anime
a corporis posses-
sione praepeditur
si non prius ani-
ma a ratione
possidetur.
Lud. de vit.
christi. part. 2.
cap. 39. not. 9, 10*

Psalme 39. 9.

Psalme 32. 6.

*Oportet patien-
ter ferri, quod
non potest festi-
nanter auferri.*

Aug. de Temp.

Ser. 223.

*Vtrumq; es
mihi Domine*

*Iesu, et speculum
patientiae, et pra-
mium patien-*

*tiae. Trabe me
post te, libenter
te sequor, libem-
sus fructu.*

of his, Ludolphus thus dilates, *Patience is the keeper of all vertues, by which we doe possesse our soules, which doe possesse our bodies when mee doe by reason dispose our owne soules to suffering. But he that is impatient, pos- sesseth not his owne soule because he cannot restraine the fury and anger of his owne heart. Whercupon Bede sayth, We are so wonderfully framed, that reason ought to possesse the soule, and the soule the body. But the right of the soule is hindred from the possession of the body, if the soule be not first possessed by reason. The Lord therefore hath shewed vs, that patience is the keeper of our conditi- on, because it hath taught vs, how to possesse our owne selues. Those things then which are troublesome to wic- ked men, are not so to a good man, because his pati- ence makes heauy burdens, light. To this end hee considers of many things to make him patient. He ruminates vpon the originall of all afflictions, and remembers that they come from heauen. Hee en- dures them patiently, because he would be loth to be found a fighter against God. Hee resolves with David, I will be dumbe, and not open my mouth, because thou diddest it O Lord. He proceeds in his meditati- ons to the progresse of all troubles: remembers that they are called waters, and therefore will haue their tide, neither will they ebbe, till they haue done flow- ing. He agrees with Augustine, that we ought to beare that with patience, which cannot be taken away in haste. He lookes backe to the most famous patterne of pa- tience, that euer mans eyes beheld in man, and cryes out with Bernard, Thou art to mee, O Lord I E S V S, both a mirrour of patience, and a re- ward, when I am patient. Draw me after thee, I will fol-*

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follow thee willingly, and enjoy thee more willingly. *Si sic bonus es*
 O Lord if thou be thus good unto them that follow thee, *Domine sequen-*
 how good wilt thou be unto them that ouertake thee? Hee *ribus et, qualis*
 looks forward to the heavenly end of all worldly *futurus es asse-*
 troubles, and concludes with Cyprian, He fees it a pun- *quentibus te*
 nishment to be crossed in the world all whose ioy and glory is *Ber. in Cant.*
 in the world. He mornes and laments, that it goes ill *Ser. 47.*
 with him in this life, with whom it cannot goe well after *Pena, de ad-*
 this life. But they greeue not for the inuasion of present *uersis mundi*
 euills, that haue a confident expectation of future hap- *ille sent, cuic*
 pinesse. Thus S. Paul teacheth his Romanes, I reckon *letitia et gloria*
 that the sufferings of this present time are not worthy *omnis in mundo*
 to be compared with the glory, which shall be reuealed *est. Ille maree*
 in us. Thus hee instructeth his Corinthians, Our *et deflet, si sibi*
 light affliction which is but for a moment, worketh for *male sit in se-*
 us a far more exceeding and eternall weight of glory. *culo, cui bene*
 So then our good man collecteth that farre more *non potest esse*
 certainly from Scripture, which the heathen man *post seculum.*
 collected from nature, Tyrants may kill me indeed, *Ceterum nullus*
 but they cannot hurt me. Hee sees that temporall *is dolor est de*
 euills may stand with his eternall good. Yea hee *incursatione ma-*
 sees they are not euill in themselves simply, but *lorum presenti-*
 rather in mens estimation. So could the naturall, *um, quibus fu-*
 or rather morall Philosopher say, Men are troubled *ducia est futuro-*
 not with the things that befall them, but with those opi- *rum bonorum.*
 nions which they haue of the things. For example. Death *Cyprian. ad. Demetr*
 is not euill, els would it haue appeared so to Socrates al- *f. 15.*
 so: but our opinion of death is that which makes it euill. *Rom. 8. 18.*
 Hence it is that a good man endures sicknes and *2. Cor. 4. 17.*
 death quietly which much perplexeth a wicked *Epict. Ench. c.*
 man. So Cyprian labours to perswade the Gentiles *79.*
 that crosses appeared far otherwise to the Christians *On ta pragma-*
ta, alla ta peripa-
pragmaton dog-
mata. Is.

Selfe-Satisfaction.

then to them ; because there was an infinite difference in the bearing of them , *Thinke ye that we beare aduersity equally with you, when ye see that the same crosses are not borne alike by vs and you ?* Thus patience furthurs selfe-satisfaction by turning away many crosses and making others easier to bee endured.

eypr. ad Demet. f. 16.

7.
Innocency.

The seuenth helpe that a good man hath to helpe to satisfie himselfe withall, is his innocency, which though it be not compleat in action, yet it is in intention. And it is a great comfort in all crosses. A good man is oftentimes crossed by them, of whom hee hath deserued no hurt but rather much good. Hence ariseth a world of inward comfort in outward crosses. Heerewith *Dauid* comforts himselfe before the Lord against the slanders inuented by *Sauls* followers, beleeued by *Saul* himselfe, and very costly to *Dauid*, O Lord my God, saith hee, *if I haue done this, if there be any iniquity in my hands ; If I haue rewarded euill vnto him that was at peace with me: (yea I haue deliuered him that without cause is mine enemy.) Let the enemy persecute my soule, and take it, yea, let him tread downe my life vpon the Earth, and lay mine honour in the dust :* Heerewith *Iob* comforts himselfe against the vnkindnesse of his friends, *G O D forbid that I should iustify you : till I dye I will not remoue my integrity from me. My righteousness I hold fast and will not let it goe : my heart shall not reproach me so long as I liue. And else where, If mine aduersary had written a Booke, Surely I would take it vpon my shoulder, and binde it as a Crowne to mee. I would declare vnto him the number*

Psal 7. 3. 4. 5.

Iob. 27. 5. 6.

Iob. 31. 35. 36. 37.

number of my steps, as a Prince would I goe neere vnto him Yea in sicknesses and afflictions that come from God, innocency is a great comfort, witnesse Hezekias prayer in his great sickness neere vnto death, *I beseech thee, O Lord, remember now how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight.* Sinne is the very sting of afflictions. He, sayth Chrysologus, that keepes the debt of innocency, needs not pay the use of penitency. It is a signe of peace within, when a man flights afflictions without. Witnesse Clemens Alexandrinus, *It is the glorifying of a boasting soule indeed, but yet it comes from a good conscience to be able to discourse against those troubles that come vpon vs.* Innocency is a testimony to our consciences, that our afflictions are not punishments inflicted vpon vs by GOD for our sinnes, but trialls of our patience tending to our greater glory. Thus the good man comforts himselfe from his innocency both against mortall men, and also before the immortall God.

2 Kings 10.3.

Qui innocentie creditum seruat penitentia non soluit usuram Chrysol. ser.

167.

Clem. Alex. Strom. 1.6.

The last grace of GOD that giues a good man to inable him to satisfie himselfe, is Hope. This satisfies the soule of a good man for the present, because it perswades him vpon good ground that it will goe better with him hereafter. So that, although now it bee not so well with him as hee could wish, yet because hee knowes it will bee better, hee rests satisfied. S. Augustine compares hope vnto an Egge, For hope, sayth hee, hath not yet attained the thing it selfe. And an Egge is something: but it is

8.

Hope.

Self-Satisfaction.

Aug. de ver.
Dom ser. 29.

not yet a chicken. Beasts then bring forth yong ones: but Birds bring forth onely hope of yong ones. The hope then of a good man is somewhat, and hath some ability to giue him satisfaction for the present, though it be not so much nor cannot so well satisfie as the glory he hopes for hereafter. It is a morsell to stay a good mans stomacke, till the feast of the Lambes mariage be ready, where he shall bee fully satisfied. Peraduenture it goes not well with him now, but it will goe well with him one day, and this thought vpholds him. Thus louing *Jonathan* comforts deiected *David*, *Feare not, for the hand of Saul my father shall not finde thee, and thou shalt be King ouer Israel, and I shall be next vnto thee; and that also*

1 Sam. 23. 17.

Saul my father knoweth. So the good man knowes, and his aduersaries are not altogether ignorant, that heauen is prepared for him, and therewithall he satisfies himselfe. A yong Prince brought vp vnder tutours and disciplined by meaner men then himselfe, yet rests satisfied, because he liues in expectation of a Kingdome. So doe Gods Princes being exercised by wicked men looke vp to heauen, and quiet themselves. *Moses* lost his honours in *Egypt* and his pleasures to suffer afflictions with the *Israelits*, *Esteeming the reproach of Christ greater riches, then the treasures in Egypt: for he had respect to the recompence of the reward.*

Heb. 11. 26.

Rom. 5. 2. 5.

There is a hope of worldly preferments, which oftentimes brings shame, because men hope for that they neuer attaine. But *this hope of the glory of God, following iustification, maketh not ashamed, for such persons neuer misse of that they hope for.* Thus many strings hath a good man to his bow, and euery one helps to fur.

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further his selfe-satisfaction. If a threefold cable cannot be easily broken, how shall an eightfold? So many graces of Gods Spirit linked together in one soule cannot but make it able to satisfie it selfe, if need bee, without helpe of others. For each of these hath his severall force, and therefore as being ioyned together they are the stronger, so each one putting forth his owne vigour, what cannot be done by one, is done by another. As the Physitian ioynes many things in one potion, that what one thing cannot helpe, another may, so God ioynes many graces in a good mans soule, that where one grace cannot giue him satisfaction for the present, another may. There is not any truth of GOD so vndeniable, but many things may bee, yea many things haue beene by erroneous spirits objected against it. So this truth of GOD so honourable to God and so comfortable to man hath not wanted many engines to batter it, yet it will stand invincible.

First, it hath beene objected that Gods seruants *Obiect. 1.* haue beene so farre from giuing satisfaction to themselves, that they haue beene glad to begge of others food and other necessaryes for their satisfaction. So *David* was faine to send to *Nabal* for food *1. Sam. 25. 4.* for himselfe and his men and was shamefully denied. &c. So *Lazarus* was forced to begge of the Rich- *Luke, 16. 21.* man the crummes that fell from his Table and was cruelly starved by his denyall. A man would thinke that *Nabal* were better able to giue himselfe satisfaction then *David*, and the Rich-man then *Lazarus*. How can this stand with selfe satisfaction?

I

Self-Satisfaction.

Answer;

*Dives a Divus,
quia ut Deus
nihil indigere
videtur. Varro
de ling. Lat.
lib 4.
Locuples est, qui
paupertati sua
aptus est, et par-
vo se diuitem fe-
cit Sen, ep. 108.*

*Hōs mēden.
echonnes cai
panta
catechantes.
2 Cor. 6. 10.*

I answere, a good man may bee without many outward comforts, but yet hee hath an internall contentation, which hee can oppose against all outward wants and vphold himselfe against them all. If *David* haue none of *Naballs* victualls, yet he and his men shall bee prouided for. If *Lazarus* dye for lacke of the Rich-mans crummes, yet hee dyes contentedly, and is by Angells conuayed to eternall happinesse. There bee many things which a good man hath not, but there is nothing which hee wants. For he that is well contented with what hee hath, cannot bee said to want any thing that hee hath not. A Rich-man therefore that hath enough for all vses, is called in Latine *Dives* from *Diuus*, a God, because like to God, hee seemes to stand in need of nothing. Let *Seneca* the heathen man tell how a poore man may be rich, and a man of a meane estate wealthy. *He is wealthy whose mind is fitted to his pouerty, and who hath made himselfe rich having but small possessions.* If a heathen man could thus teach a poore man, how to make himselfe rich, much more may the Scriptures informe him. Who counts the Apostles of our Lord and Sauour poore, though they had forsaken all and followed Christ, when hee sees how rich they were in fayth and miracles, but especially in sweet contentment? Let *S. Paul* speake for the rest, and say what the Apostles were, *as having nothing, and yet possessing all things.* Shall we count the Angels and blessed Spirits in heauen poore, because they haue no meate nor drinke, nor apparrell? The Saints had more apparrell, when they were on earth, and more food, yet they were much poorer, then they are

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are now in heauen where they haue none. But to mount vp to the example of examples, who can deny God himselfe to be rich? *For euery beast of the Forrest is his, and* *Plame 50. 10.* *the cattell vpon a thousand hills.* All men receiue all their treasures from him, yet he himselfe heapeth vp no gold nor siluer. A good man then that is most like God of all his creatures, somewhat resembles his Maiesty in this, that he can be rich, although he lay vp no money. His internall contentment makes him wealthy, although externall things flow not in so plentifully to him as vnto others.

Secondly, it may bee obiected, that good men in *Obiect. 2.* their passions doe by their words and outward gestures declare, that they are not internally satisfied. The trembling of their bodies doth in imminent perills bewray the feare of their mindes. The teares issuing out of their eyes in calamities false vpon them, publisheth to others the greefe of their harts. How far then are these from self-satisfaction?

We deny not, but a good man may be troubled *Answer.* with greefe or feare for a time. He hath not changed his nature but is as sensible of misery as he was before. His body is as tender: his heart as melting as any mans els. Besides the same substance of nature, which likes not to be afflicted, he hath the same corruption of nature in some part remaining, which makes him too sensible of worldly vnkindnesses, and too lyable to Satans temptations, and wiles.

No maruaile then if at some time the Diuell doe beguile him, and vrge him so that he shew forth his imperfections to the world, and his discontent vnto his neyghbours. But yet wee say though the trou-

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bled

Selfe-Satisfaction.

bled channell of his owne imperfections clog his heart for a time, yet is there pure water of Gods grace therein sufficient to giue him satisfaction without going to other mens riuers, if he doe but recollect his owne forces: he hath matter enough to satisfie him within him, although his troubled spirit cannot discern for the present how to vse it. A while after when his passion is as an ague fit vanished away, then can he by meditation recall his wandring thoughts, bring them into order and settle them by the helpe of his patience and innocency and other forenamed vertues lodged in his owne brest by the finger of God. So then for all this bullet, the fort of selfe-satisfaction cannot be pierced.

Obiect. 3.

Thirdly, it is objected, a godly man cannot subsist neither naturally nor spiritually in this life without the helpe of Gods creatures. If he want food, he will be starued. If he want drinke, he will be choaked. If he want apparell, he will be chilled to death. What needed God to haue made so many creatures for mans vse, if they were able to giue satisfaction to themselves? For his spirituall state what comfort could he haue to come into Gods Church, if water in baptism did not assure him of the pardon of his sinnes? What hope could he haue of heauen if Bread and Wine in the Lords supper did not assure him that Christ dyed for him, and that by fayth in him he may attaine life euerlasting? How can he be sayd to bee able to giue satisfaction to himselfe, that hath neede of so many creatures for the stay of his naturall and spirituall condition?

Answer.

For answer hereunto, we must take notice, that a godly man can be safe and may be saued without these helpes. But God hath giuen him these, for to make his pas-

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passage the more comfortable. His creatures hee hath afforded him both for aliment for his naturall life, and props to vphold his fayth for the comfort of his soule. If he want Gods creatures for the vpholding of his naturall life, he knowes that eyther God will vphold him without these, for *Man liueth not by bread alone, but by every word that proceedeth out of the mouth of God:* Or else God will take him to his heavenly Kingdome, where he shall need none of these. If he be denyed the Sacraments, he knows that God can saue him without them so he haue true fayth in Christ. He knows Gods couenant is good though no seale bee set to it. It is not in Gods couenant as it is in mens. Seales are not set to for feare of any vnfaythfulnes in God that promiseth, but because of the weakenes of our fayth in giuing credit to Gods promises. The good man then well weighing Gods power and Gods promise can vphold himselfe in the want of bodily foode and Sacraments.

Lastly, it is obiected, that a good man cannot giue *Obiect. 4.* satisfaction to himselfe, for then all gouernment in Church and Commonwealth would be ouerthrowne. A good man cannot liue peaceably without the helpe of the Magistrate. Nay he needs the helpe of Princes more then other men, because the world hates him, and his religion forbids him reuenge by reason whereof euery wicked man will play vpon him, and shew himselfe ready to oppresse him. Therefore *S. Paul* teacheth *1 Tim. 2. 2.* vs to pray, *For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godlines and honesty.* Moreouer a good man cannot liue well without Ministers to instruct him in Gods will. To this end God hath appointed *Pastours and Teachers* for the building

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Ephē 4. 13, 12,
13, 14.

Answer.

dingvp the Saints till we come to perfection of knowledge in Christ, that wee may not be *carried about with every wind of doctrine*. Without these politicall and ecclesiasticall helps a good man cannot subsist. How can this stand with selfe-satisfaction? True it is a good man receiues much comfort from both these, and blefseth God for them with all his heart. Yet hee can satisfie himselfe also without them. As in the times of persecutions by heathnish Emperours when such were deprived of their liberty, shut vp in dungeons, denied the benefit of subiects, and the freedome of the Gospell preached: nay if both were his enemies, the Magistrate seekes the ruine of his body, and the Minister of his soule, if the one should mightily oppresse him, and the other craftily seduce him. Yet a good man wold vphold and satisfie himselfe with that store of grace that God hath planted in him before, and hold on without both these, nay in despite of them, till he attaine to liberty vnlooked for vpon earth, or glory vnspokeable in heauen. All these cannons then nor whatsoeuer else the diuell can inuent are not able to beate downe the castle of selfe-satisfaction. But it stands firme, and will stand to the end, that howsoeuer things alter in the world, a good man will be able to satisfie himselfe with those graces that God hath giuen him, and so to stand vpon his owne bottome, when great and rich mens estates come tottering downe to the ground, and no man can vphold them. Thus haue we wandred vp and downe the garden of the soule to view those sweete flowers that giue contentment to a good man, and those medicinal herbes that helpe him to cure all the maladies of his soule. All which grow within the wals of his owne gar-

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den that they may be ready for seruice when ill fauours or spirituall distempers shall oppresse the soule. Now are we to come to shut vp all with application.

First, from these flowers a good man may gather the hony of comfort to carry home to the hiue of his soule to feed vpon in the winter of discontent. It tels him he hath attained to the best condition in the world. There can be no better state, then for a man to be filled with grace from aboue, that he be able in time of need to vphold, nay to satisfie himselfe without the helpe of any other creature. Nay that he bee able to stand his owne ground and to make good his owne condition in despight of the subtilty of all crafty politicians, and the power and malice of all worldly tyrants. Nay in despight of all creatures and which are the most powerfull of all creatures, and most malicious, of the gates of hell. He is a member of the Church which is built vpon the rocke, and therefore *the gates of hell cannot preuaile against him.* When he seeth troubles spirituall or corporall approach vnto him, then let him looke inward, and gather together the forces of his soule, and then may he boldly looke dangers in the face, and not feare to ouercome them: Thus *Dauid* oppressed with many enemies comforts himselfe against them, and lies downe quietly without feare of them, *I layd me downe and slept, I awaked for the Lord sustained me. I will not be afraid of ten thousands of people, that haue set themselves against me round about.* So is the seruant of God by Gods goodnes made as it were *a little God vpon earth*, able through Gods grace to stand of himselfe against all oppositions, and to satisfie himselfe in all occurrents. O happy condition, and most happy man that hath attained to

Pse 1.

For comfort

Math. 16.18.

Psalm 3 5, 6.

Cultum tantum

Deo deberi di-

cinus, qui verus

est Deus, facitq;

suos cultores

Deos. Aug. de

Sci. Dei. l. 10. c. 1.

it.

*Self-Satisfaction.**Vse 2.*

For direction.

Secondly, a good man may from hence receiue singular direction. Let him not hunt for felicity abroad in the world, which hee may finde at home within his owne wals. Who would not begge him for a foole that hauing a fountaine of his owne at hand, would run to other mens to seeke for water? So vaine a thing is it for a man to seeke for satisfaction from the wealth or honours of the world abroad which he might find much more comfortably, and infallibly from his owne conscience within doores. For when all the wealth of the world cannot satisfie the minde, peace of conscience can. Let other men seekewith all eagernes for worldly commodities, & place their sole satisfaction in them. *David* will place it in Gods fauour. With the light of thy countenance *Thou hast put gladnes in my heart more then in the time, that their corne and their wine increased.* Shew thou thy selfe a good man by thy contentednes, when thou wantest outward comforts and riches in the world. Looke vpon the wide sea, behold how euery day it sends forth plenty of waters into all the riuers about it, & daily takes them backe againe, yet is the sea neuer dry, neither doth it euer want water. Goe thou and doe likewise. Shew thy selfe as well satisfied when floods of wealth are flowed from thee, as when springs of riches run vnto thee. So shalt thou bee to the world a prooffe of the text, and an example of selfe-satisfaction.

Vse 3.

For information.

Thirdly, it may informe wicked men what tickle termes they stand vpon, and how great a mischiefe the want of goodnes is: their conscience is vnquiet perhaps. Al the world cannot giue them satisfaction who might receiue it from their owne consciences, if they were good and feared God. Perhaps their conscience is quiet
for

for the present. So may the sea be for a time, but every little wind will moue it and suddenly make it rage. *The wicked are like the troubled Sea, when it cannot rest whose waters cast vp mire and dirt. There is no peace saith my God, to the wicked.* So miserable is the condition of a wicked man, that he hath no assurance of quietnesse, nor no solid satisfaction in vnquietnesse of mind. They that want goodnes are nowhere assured to remaine quiet, much lesse are they able to giue satisfaction to themselves for this is a good mans priuiledge, and a wicked man hath no share in it. So the want of goodnes both layes a man open to a world of mischiefes, and also deprives him of all meanes of selfe-satisfaction.

Isay 57. 20, 21

Lastly all that hath beene spoken may serue for prouocation, to stirre vp euery one with all his might to seeke after goodnesse. This is the onely way to selfe-satisfaction. A wicked man when his goods are lost, raues and rages, as if he had lost all his happines. A good man quiets himselfe with holy *Iob, Naked came I out of my mothers wombe: and naked shall I returne thither: the Lord gaue, and the Lord hath taken away, blessed be the name of the Lord.* A wicked man when his body is sicke, and he disquieted with paine, and in feare of death, quakes for feare of hell torments. A good man concluds with *S. Paul, We know that if our earthly house of this tabernacle were disolued, we haue a building of God, an house not made with hands, eternall in the Heauens.* A wicked man when his friends forsake him, cryes out against the perfidioussnesse of this age and the vnfaithfullnesse of the world. A good man lookes vp vnto God in Christ as *Iob* did before him, saying, *My friends are my scorers: but mine eye purreth out reares vnto God. And he will pleade for man with God,* and

Vse. 4.

For prouocation.

Iob. 1. 21

2 Cor. 5. 1.

So the words are in the Hebrew. Hee meanes that Christ will plead for him to God the Father.

Iob. 16. 20. 21.

1 Sam. 24. 37.
Psalme 46. 1. 2.

Statius ut luna
mutatur: sapi-
ens ut sol. In so-
le et furor et
splendor stabilis
in luna solus
splendor, atq; is
omnino muta-
bilis et incertus
qui nunquam in
eodem statu per-
maneant. Ber. de
Beata. Mar.

Reuel. 20. 6.
Iude beatus
unde bonus
Aug. ep. 121.

the Sunne of man for his friend. A wicked man when wars
rage and the trumpets sound in his eares, and the sword
glitters in his eyes, finds his heart dead within him like
Naballs. A good man resolves with David, God is my re-
fuge and strength: a very present helpe in trouble. Therefore will
I not feare, though the earth be removed: & though the Moun-
taines be carried into the midst of the Sea. Behold a man a-
ble to stand of himselfe, when Mountaines are mooued,
and to giue himselfe satisfaction, when the stable earth
is fleeting. A good man is like a die, throw it which way
you will, it is alwayes square: so is a good man euer the
same in his maine and generall carriage, how euer for the
present he may be daunted at some sudden accident vn-
looked for in the world. The foole, saith Bernard, is change-
able like the Moone: but the wise man is constant like the Sun.
In the Sun there is both heate and brightnes constant, in the
Moone onely brightnes, and that a'together mutable & uncer-
taine, as neuer remaining in any condition. In al the creatures
God hath placed somewhat to proue them to bee his:
somewhat to resemble him and somewhat about the pow-
er of any creature to infuse, that it might appeare to be
Gods workmanship: especially in a good man God hath
placed selfe-satisfaction, whereby hee is most like his
Creatour, and which none could put into him but God,
that God might haue all the glory of it. To conclude,
goodnes and selfe-satisfaction, holines & happines goe
together. Blessed and holy is he that hath part in the first re-
surrection. On which words S. Augustine shortly and
sweetly comments, He is therefore happy, because he is good.
wouldst thou then be safe? Get goodnes that thou may-
est haue selfe-satisfaction in this world, and thou shalt
be sure of eternall hapinesse in the world to come.

Which God grant every one of vs, through Iesus Christ, our Sauour, Amen.

FINIS.